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P. 13: **Psychosomatics and Religion**

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The Living Church

Make the Most of Your Space



NEXT to the craze for audio-visual aids, one of the largest trends throughout the Church would seem to be improvement of classroom space and equipment. After using the same inadequate tables, chairs, and halls, for many years, parishes are suddenly awakening to the necessity of improvement. In one parish a teacher placed on the wall of her crowded alcove this sign:

"This space and furniture assigned to this grade class temporarily when we moved to the New Church in 1924. Relief expedition from the vestry confidently awaited each year."

It brought results—first, in repainting and replacements, and eventually in the arousing of a long slumbering desire for a new parish house.

While the parish authorities are responsible for the over-all planning and equipping of everything in parish life, each unit can do something about its own needs. Even though the school does not seem concerned, any one teacher can work many changes if he will. The way to think out carefully the real needs of his class, and then to start something. In every parish we see cases of ingenious teachers who have made the most of the space allotted to them, and thereby have incidentally encouraged others and finally the parish leaders to change the whole set-up.

Here are a number of cases in which simple and inexpensive changes have vastly improved teaching conditions for a class:

(1) A teacher of first graders wanted to try some simple dramatizations, but found it distracted the others in a room with four other classes. No other room being available, she contrived to have the bright piano moved out from the wall, and, by means of some curtains simply tacked to the back corner of the piano and hence to the wall, made an alcove hidden from the other groups. Instead of using a table, she set low benches around

the three sides, leaving the center open. Here, movements were possible for acting out. Later a rug was secured (rolled up during the week) since much of the acting took place on the floor. A pretty drape was given to fasten against the back of the piano, and to this they pinned pictures and drawings. The class felt it was their room, and the whole program improved.

(2) A boys' class also found that the noise of many classes, while rather jolly fun for a while, really prevented their hearing their popular new teacher. The teacher found a storage room in the basement, and, working first with one father, and soon with several, floored and refinished it. The boys took part by assisting with the painting. Because the parish chairs were notably shaky and uncomfortable, the boys decided to make their own chairs out of boxes. While the results were far from beautiful, the making of them gave the needed group feeling, and the class became one of the most successful.

(3) The wiggly, creaky old table used by a fifth grade class so annoyed one teacher that she tried doing away with it, and had the pupils simply sit in a circle. Before long, it was found that lap boards were necessary for doing the writing. These were made of wallboard, the edges bound with hospital tape. On the upper edge a wide spring clip holds paper and pencil, all ready before each class.

(4) After the diocesan field worker had called his attention to it, a superintendent began a personal survey of the heights of chairs in use in his school. He found that on a given Sunday, out of 85 children present, in all departments, 55 were seated on chairs so high that their feet did not touch the floor. The exceptions were the larger children in the senior group, and scattered ones in the kindergarten and primary who happened to fit their chairs. The largest group of feet-swingers were in the nursery and pre-kindergarten, where small children were seated on what were presumably "children's chairs" but which were usually 12 or 14 inches high. He began measuring children's legs, and then taking photographs of children seated in their classes. The pictures revealed not only the many little feet above the floor, but that few children lean back in their chairs. These two factors caused the experimental building of small backless benches in heights 11", 12", and 13" for the smallest ones.

Here's a good rule for all classes: start with chairs in a circle, away from the table. After discussion, move to the table, where materials have been laid out for each pupil. Gives a physical break, and a sense of movement.



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The Living Church

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and the Thought of the Episcopal Church.*

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1 2 3 4 5 6 7	
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APRIL 1953	
SMTWTFSS	
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March

1. 2d Sunday in Lent.
3. 3d Sunday in Lent.
16. 4th Sunday in Lent.
22. 5th (Passion) Sunday in Lent.
25. Annunciation (fast).
29. Palm Sunday.
30. Monday before Easter.
31. Tuesday before Easter.

April

1. Wednesday before Easter.
2. Maundy Thursday.
3. Good Friday.
4. Easter Even.
5. Easter Day.
6. Easter Monday.
7. Easter Tuesday.
8. Southern Brazil convocation, to 12th.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

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SORTS AND CONDITIONS

THE HAZARDS of getting mentioned in this column seem to be pretty severe. After writing my piece on the usefulness of children a few weeks ago, I went home that night and found one of the children (I won't say which) being useful under loud protest—setting the dinner table to the tune of howls and screams.

THE RECTOR with whom I discussed giving up smoking for Lent has had to endure his quota of quips from parishioners, and some of the fellows at Christ Church have had comments to make about the column that took the annual meeting of the parish as a point of departure.

SOME MEDIEVAL philosophers are said to have spent a great deal of time speculating how many angels could stand on the head of a pin. Actually, nothing like this has been found in any medieval writings as far as your columnist knows, but last month's *Nature Magazine* had a fascinating article urging boys and girls to gather dead bees from apiaries and count how many little hooks could be found on the front edge of the rear wing. This is a nearby frontier in scientific research; if you want to help explore it you can get the details from *Nature Magazine*.

BOTH BEES AND ANGELS are mentioned in the Bible, although the Bible has more interest in the latter. Those who are interested only in what they can count under a microscope or analyze in a test-tube, having never found an angel in such uncongenial surroundings, will have to be content with their ever-growing mastery of the details of the visible universe. Meanwhile the coursing life of the invisible universe will continue to be revealed to scientists of another sort, who approach their subject with the tools appropriate to the task.

THE THINGS VISIBLE and the things invisible meet in man, who is a citizen of both worlds. Human illness, as almost everybody now knows, frequently shows in the material realm the effects of disturbances in the spiritual realm. At present, efforts at healing that are generally recognized by the medical profession seldom go beyond the awareness that the patient's own psychic states, his loves, hopes, and fears, resentments, and sorrows, do something to his body. Christ, however, recognized that not only the individual's soul but outside spiritual forces affect his health. Casting out devils was an important part of His healing ministry.

IT IS ODD that we seem to find it easier to recognize supernatural evil than supernatural good. A secular newsmagazine recently published a picture of the devil on its cover, with articles inside conceding the likelihood of his existence, but no comparable recognition has recently been given to the angels. The intervention of supernatural good in human affairs is unnoticed by most of us. There is usually some human being on hand to claim the credit. But anybody who has taken an automobile ride with a clergyman at the wheel knows how busy the angels have to be.

THE SPIRITUAL WORLD is not visible in the same way that the natural world is. Usually, descriptions of spiritual beings "seen" in the visible world suggest that human imagination has clothed the spiritual presence with an earthly form that was not actually there. This does not imply, however, that the beings themselves are imaginary. The music of an orchestra can come from the visible instruments, or from a little tangle of wires and tubes, and is equally rich and real in either case. And good and evil impulses, beauty and ugliness, can be beamed to the human soul from a real external source even though that source belongs to a non-material order of reality.

THERE are a good many ways in which music speaks to us of the world of angels and things beyond the physical realm. It is the art appealing more than any other directly to the mind, which Andrew Marvell called:

"The mind, that ocean where each kind
Does straight its own resemblance
find;
Yet it creates, transcending these,
Far other worlds, and other seas;
Annihilating all that's made
To a green thought in a green shade."

THE WORLDS and seas of music may create "visions" in the listener's mind; but to another listener they may be as disembodied as Marvell's "green thought" or devoid of visual images altogether. They speak of harmony, of the triumphant confluence of truth and truth, of a logic and order beyond what is known on earth.

THE ANALYST can penetrate the mystery of music with very little difficulty. A string, or tube, or anything else capable of making sound, sends forth waves of a certain length, or half that length, or one-third, or one-fourth, one fifth, and so on down the list of simple fractions. The beauty of the major chord is nothing but the comfort of hearing the first five of these fractions vibrating together, and the haunting unfinished effect of another chord is simply a matter of the addition of a sound-wave one-seventh as long as the basic note. So, when music is played, the common fractions march across the eardrum setting and solving problems that any bright child could master with the aid of sixth-grade arithmetic.

WHAT the analyst, if he is only an analyst, fails to grasp is that these simple sounds are the tools of a language in which spirit speaks to spirit of things that only spirits know. A concentration on the mechanics misses the whole point—like the preacher's son who watched him intently through the sermon and reported at the end, "It's your lower jaw that moves when you talk."

SO LET US get our evidence about angels and their activities from those who recognize their language—from Christ and the experience of Christian people. And if an angel has comments to make about what he reads in this week's column, I'll let you know.

Peter Day.



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NEWS FRONTS

Churchpeople in "2d Team"

Sixteen of the key men and women on President Eisenhower's "second team," according to the February 9th issue of *Quick*, are Episcopalians. *Quick* notes that "much of the major work of the new administration will be done—as usual—below the cabinet level" by the second team. The Churchpeople on it are:

White House: Sherman Adams, assistant to the president; Wilton B. Persons, special assistant; James Hagerty, press secretary; Thomas E. Stephens, special counsel; Robert Cutler, administrative assistant.

State Department: Donold B. Lourie, undersecretary (administration); Thurston B. Morton, assistant secretary (congressional relations).

Treasury Department: T. Coleman Andrews, internal revenue commissioner; Mrs. Alma K. Schneider, Denver mint superintendent.

Defense Department: Harold E. Talbott, air secretary.

Justice Department: William P. Rogers, deputy attorney general; H. Bryan Holland, assistant attorney general.

Commerce Department: Robert B. Murray, Jr., undersecretary (transportation); Samuel W. Anderson, assistant secretary (internal affairs); Robert C. Watson, Patents Commissioner.

Post Office Department: Charles R. Hook, Jr., deputy postmaster general.

Maine Church Burns

Fire did considerable damage to St. James Church, Old Town, Me., on Friday, February 13th, two days before the bishop planned to make his official visitation to St. James and to Canterbury House at the University of Maine in nearby Orono.

The church was damaged beyond use; so the vestry and some of the rest of the congregation arranged to use a local movie house and to borrow an electric organ. Then says the Rev. John L. Scott, Jr., vicar, they worked until two AM Sunday morning to erect a temporary altar and other necessary items.

On Sunday there were two early celebrations of the Eucharist in Canterbury House Chapel, and then the bishop went to the theater where lettering on the marquee read, "St. James Episcopal Services Here," and officiated at confirmation.

Fr. Scott says, "Lenten services will be continued and by the unanimous vote



Bangor Daily News
ST. JAMES, OLD TOWN
Two days before the bishop's visit.

of the vestry it was resolved that the church must be rebuilt as soon as possible."

The fire makes it necessary to remove the church's east wall and half of the old bow roof which covers the nave.

"God was good," says Fr. Scott, "in allowing me time to remove the blessed Sacrament from the high altar before the fire reached it."

NATIONAL COUNCIL

Budget

By ELIZABETH MCCracken

The budget, as always at the February, or annual, meeting of the National Council, was of particular importance. It is at this meeting that cuts, if necessary, are made. A budget of \$5,546,566 was approved, this being 93.4% of the budget voted for 1953 by General Convention. Most of the dioceses and districts had informed the treasurer that they expected to pay their full quotas; a few promised more than their quotas. This good news aroused hearty applause from the Council members, who then asked the Presiding Bishop to offer a resolution for the Council. Bishop Sherrill's resolution expresses Council's "appreciation to the Church for the encouraging support received for the missions of the Church for the year 1953," and noted that "the reduction . . . necessitated by the failure of some dioceses to

meet their quotas can be restored if these dioceses will continue their efforts."

National Council treasurer Harry M. Addinsell reported that the 1952 estimated expenditures of the National Council were \$4,960,271.20, leaving a balance of \$358,681.40 from the 1952 budget appropriation of \$5,195,468. The National Council voted to apply \$169,912.32 of this balance to the 1953 budget of the Armed Forces Division and to use \$75,000 of it as the 1953 advance to Seabury Press. The remaining \$113,769.08 is to be used as a reserve for contingencies.

TRUST FUNDS

He reported that as of December 1, 1952, Trust Funds amounted to \$17,399,000, with a return of 4.36%.

During the year 1952 a total of \$1,365,397 was received in legacies.

Mr. Addinsell announced that the 1953 missionary quota from all the dioceses and missionary districts was \$5,180,729.00, and that the expectations were \$4,731,375.00, or 91% of the quota. In 1952 the quota was \$4,938,405.00, the expectation \$4,344,314.00, and the actual total paid \$4,413,383.47. It was pointed out that this is more than twice the figure paid in 1946.

World Relief

The high mark of the February Council was the report, presented by the Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, for the National Council Committee on World Relief and Church Cooperation. Through six different channels, the sum of \$501,870.89 was expended in 1952: (1) Through Anglican Churches overseas, \$94,598.10; (2) through the Episcopal Church, \$58,605.79; (3) through the National Council of Churches, \$97,000.00; (4) through the World Council \$164,500.00, plus \$11,500 for World Council's American Committee; (5) through Eastern Orthodox Churches, \$18,700.00; (6) through other Christian Churches and agencies, \$56,967.00.

UNEXPENDED BALANCE

The total funds available for the 1952 program were \$519,292.36. There is, therefore an unexpended balance of \$17,421.47. It was voted that this balance be available for 1953.

The report was received with applause. Bishop Sherrill said:

The Church's Budgetⁿ for 1953

As Adopted by National Council
and compared with budget proposed by General Convention and with 1952 budget
and estimated expenditures.

	1952	1953	1953	1953
	Budget	Estimated Expenditures	General Convention	National Council Proposed
I MISSIONARY WORK	\$3,803,833.00	\$3,640,676.26	\$4,428,536.90	\$4,092,942.52
II EDUCATION AND PROMOTION	750,678.00	666,214.59	826,595.48	789,212.48
III MISCELLANEOUS ACTIVITIES	74,363.00	74,222.03	85,213.00	85,213.00
IV COOPERATING AGENCIES	30,800.00	30,800.00	35,300.00	33,300.00
V ADMINISTRATIVE EXPENSE	535,794.00	548,358.32	553,398.00	545,898.00
	\$5,195,468.00	\$4,960,271.20	\$5,929,043.38	\$5,546,566.00
I MISSIONARY WORK:				
Domestic Missions	\$1,152,250.00	\$1,118,501.26	\$1,524,018.32	\$1,288,106.32
Overseas Missions	2,019,022.00	1,938,312.44	2,310,153.00	2,195,153.00
UTO New Appointments	15,000.00	15,000.00	15,000.00	15,000.00
Interdenominational Agencies	63,529.00	64,945.00	59,829.00	59,829.00
General Contingent Fund	39,587.00	1,178.83	39,591.58	61,409.20
General Administration	64,445.00	52,738.73	79,945.00	73,445.00
World Relief and Church Cooperation	450,000.00	450,000.00	400,000.00	400,000.00
	\$3,803,833.00	\$3,640,676.26	\$4,428,536.90	\$4,092,942.52
II EDUCATION AND PROMOTION:				
Christian Education	\$278,198.00	\$244,684.68	\$301,038.00	\$291,038.00
Christian Social Relations (including E. S. Y.)	69,247.00	68,382.47	95,549.10	92,549.10
Promotion	209,306.00	168,253.52	234,091.37	220,708.37
Woman's Auxiliary	69,955.00	64,464.61	74,653.01	74,653.01
Laymen's Work	33,906.00	30,510.86	41,198.00	30,198.00
Interdenominational Agencies	26,066.00	26,066.00	26,066.00	26,066.00
Retired Workers	4,000.00	3,814.79	4,000.00	4,000.00
For Raising Increased Program	60,000.00	60,037.66	50,000.00	50,000.00
	\$750,678.00	\$666,214.59	\$826,595.48	\$789,212.48
III MISCELLANEOUS ACTIVITIES:				
Commission on Ecclesiastical Relations	\$2,100.00	\$2,134.08	\$2,100.00	\$2,100.00
St. Margaret's, Berkeley	5,938.00	5,938.00	7,288.00	7,288.00
Brent House, Chicago	15,000.00	15,000.00	15,000.00	15,000.00
Windham House, N. Y.	18,520.00	18,520.00	20,520.00	20,520.00
Training UTO Workers	12,400.00	12,399.95	12,400.00	12,400.00
American Churches in Europe	8,375.00	8,375.00	8,375.00	8,375.00
Interdenominational Agencies	10,000.00	10,000.00	10,000.00	10,000.00
Retired Workers	2,030.00	1,855.00	2,030.00	2,030.00
Central House for Deaconesses			7,500.00	7,500.00
	\$74,363.00	\$74,222.03	\$85,213.00	\$85,213.00
IV COOPERATING AGENCIES:				
Girls Friendly Society	\$10,500.00	\$10,500.00	\$15,000.00	\$13,000.00
Church Periodical Club	10,000.00	10,000.00	10,000.00	10,000.00
Church Society for College Work	300.00	300.00	300.00	300.00
Church Army	10,000.00	10,000.00	10,000.00	10,000.00
	\$30,800.00	\$30,800.00	\$35,300.00	\$33,300.00
V ADMINISTRATIVE EXPENSE:				
Department of Finance	\$127,500.00	\$118,793.45	\$133,650.00	\$133,650.00
General Administration	49,593.00	46,055.70	50,093.00	51,593.00
Retired Workers	14,165.00	12,451.82	14,165.00	14,165.00
Equipment and Maintenance	169,800.00	177,896.83	169,800.00	169,800.00
Superintendents Division, New York City	150,136.00	169,205.49	151,190.00	151,190.00
Superintendents Division, Tucker House	24,600.00	23,955.03	25,500.00	25,500.00
	\$535,794.00	\$548,358.32	\$553,398.00	\$545,898.00

"I am proud of this report, showing what we do. Some of this money went for scholarships for overseas students in the United States, expended through the Episcopal Church [\$27,800.93]. Some went, through our Church, for college work among Chinese nationals in the United States [\$6,073.75]. I thought of that when I saw foreign students here at Seabury House at a student conference. Among them may be leadership in world understanding." [Applause.]

Bishop Scaife of Western New York, chairman of the National Council Committee on Ecumenical Relations, followed with his report, for that Committee, saying with enthusiasm:

"There is nothing in the way of ecumenical relations that we could do beyond

what Dr. Pepper's report shows. We are embarking, through our National Council Committee on World and Church Cooperation on an Ecumenical Marshall Plan." [Applause.]

Armed Services Division

Bishop Louttit, chairman of the Armed Services Division, reported that 101 chaplains are on active duty; 40 more are needed to fill the quota. Of these 17 are wanted for the Air Force. Bishop Louttit mentioned the Prayer Book for the Armed Forces and the service cross. He commended the work of the chaplains highly, declaring that it compared favorably with the work of parish priests at home in its results. Speaking of the opinion expressed by

some persons that the chaplains should be older men, he said:

"Older men, of course, have experience and ripened judgment. But the work is too heavy for any except young men. There are the long tramps in all sorts of weather and hardship; and much else requiring youth and vigor. Also, I think that young men are needed because the men in the Armed Forces are young."

Bishop Louttit spoke warmly of the work of the Rev. Dr. Percy C. Hall, executive director of the Armed Forces Division:

"Dr. Hall is in close touch with the chaplains. They turn to him, for counsel or encouragement. He knows most of them and is in touch with all of them."

TUNING IN: "A" is for "altar," "B" is for "budget" . . . , and Church's budget begins at the altar, where money, with bread and wine, is offered up to God in token of all that we are, all that we have, and all that we do. As the Church's

budget is put into operation, it extends, on a world scale, the love which Christ bade us have for our neighbor; and, starting as it does from the altar, it expresses also that love for God Himself which is the first and great commandment.

TV and Radio

An appropriation in another category was that of \$5,000 for cooperation with the television and radio work of the National Council of Churches. This was voted by the Council in view of the growing importance of this field of promotion.

Japan's Student Population

In a dramatic report to National Council, the Rev. Roger Blanchard, executive secretary of the Council's Division of College Work, underscored the importance of spreading the work of the Church to include students in overseas universities, particularly in the Orient.* Highlight of Mr. Blanchard's report was the presentation of a proposal received by the Presiding Bishop from Francis B. Sayre, Bishop Sherrill's personal representative in Japan, calling for initiation of a college work program in the great secular universities of Japan. This proposal was placed before the Council for its consideration.

Dr. Sayre pointed out in his proposal that the cream of Japan's intelligentsia, including its educational and political leaders, receive their education at the five former imperial universities, which are secular and which until now have been untouched by the Church's influence. He said:

"If Christianity is to dominate the life of Japan, where Christians today number less than half of 1% of the population, it is imperative that strong Christian influences should be brought to bear upon Japanese university and college students, who not many years hence will be exercising leadership and shaping the policies of Japan. Yet today, apart from its activities at St. Paul's University and its general Church work, the Nippon Seikokwai leaves almost untouched the entire student population of Japan.

"The challenges of secularism and communism come from these universities, not from the Christian ones. Because the Japanese student has a great reverence for the intellectual world, intellectual communism and secularism[†] are capturing the student mind. If the Christian faith, through the Nippon Seikokwai, is to combat these challenges, it must meet them on their home ground with their own weapons."

Dr. Sayre's proposal contained an outline of the plans approved by the House of Bishops of the Nippon Seikokwai in 1952, and now submitted for the approval of the National Council of the

*Mr. Blanchard had just returned from a six-week trip to Japan, the Philippines, Hawaii, and India, where he attended conferences of the World's Student Christian Federation. He observed the religious situation among college students in the countries he visited.

Episcopal Church in the United States. It is envisaged to build student centers in each of these five universities, each of which would serve as "a generating plant to spread a strong Christian and evangelizing influence upon the students of the university."

Research and Field Study

The Unit of Research and Field Study, formerly operating under the joint supervision of the Overseas and Home Departments, will now serve as an agency of the whole National Council. Bishop Bentley, reported that the Unit was completing its study of Puerto Rico and the Virgin Islands, and was now undertaking a survey of Alaska, in accordance with the directive of the 1952 General Convention.

Two New Divisions

Formal announcement was made of two divisions in the National Council—both in the Department of Christian Social Relations. The Division of Urban-Industrial Church Work will have as its executive secretary the Rev. G. Paul Musselman, now rector of the Mariners' Church, Detroit, and superintendent of the Detroit City Mission Society. The new Division, under Fr. Musselman's direction, will concern itself with the work of the Church in large cities and industrial areas. He has spent most of the 28 years of his ministry in large cities: at St. Clement's Church, Buffalo; at Calvary Church, New York; and in Detroit, where, in addition to his regular work, he has served as executive director of the department of Christian social relations of the Diocese of Michigan and president of the Episcopal Urban Fellowship. Fr. Musselman will begin his work at the National Council early in the spring.

The other new division is that of Social Education and Christian Action. The Rev. M. Moran Weston, who has been on temporary appointment for a year in the Department, has been appointed executive secretary of the new division. As its name implies, the division will seek to develop education along sociological lines, and stir up community action where it is needed. Mr. Weston has had wide and valuable experience in this work as assistant at St. Philip's Church, New York, the largest parish of the Church.

The Very Rev. John C. Leffler, D.D., Chairman of the Division of Health and Welfare Services, announced the election of Mrs. Roger L. Kingsland as Vice Chairman of the Department and Chairman of the Interim Committee.

He announced two resignations: that

of the Rev. Donald W. Crawford, from the Curriculum Development Division; and that of the Rev. Walter Williams, from the Leadership Training Division.

Promotion Plans

Bishop Hobson, of Southern Ohio, chairman of the Department of Promotion, said, "We hope in time to have films of every field of our work in the Church. All the films we now have are booked far in advance. We want to make a 16-millimeter colored picture on urban and industrial work, paying for it with money appropriated from the money we have from rentals and sales of the films



FR. MUSSELMAN
In cities.

we have made. There is a balance in that fund of \$15,847. The colored motion picture would cost about \$1,000."

Robert D. Jordan, director of the Department of Promotion, reported on the Layman's Training Program:

"For the present, because of the resignation of the Rev. Clarence Haden as executive director of the Presiding Bishop's Committee on Laymen's Work, the Training Program is a cooperative enterprise between the Presiding Bishop and the Department of Promotion. The Promotion Department will necessarily take the major part of it. We shall make far more use of laymen. We shall ask each Province to take over, with men, such as their chairmen of laymen's work, planning programs and developing them.

"In some places, the same subject has been presented for four years. This is like keeping people in the fifth grade for four years. We are asking the bishops to name new men, to work with the other, experienced, leaders. I shall often present the

TUNING IN: †Secularism is the philosophy, more often implied than expressed, which regards this present age (this *saeculum*) as almost worth attention, since (so secularists hold) the world to come is at best uncertain and at least irrelevant.

Secularists thus look at all questions as they are related to the here and now. Secularist assumptions can coexist, in the same person, with quite sincere religious affirmations. Indeed, this is the kind of schizophrenia most people today suffer from.

subject. But, since any voice, however melodious, gets tiresome after a while, I shall ask the head of National Council Departments and Divisions to present their subjects—one here, one there. The first Laymen's Conferences will be April 18th. Others will follow, the last coming in late June."

The Rev. George W. R. MacCray, associate director of the Presiding Bishop's Committee on Laymen's Work, reported on the sermons for lay-readers. There is a large subscription list, and it is increasing. Great care is taken to secure good sermons, and from many and different sources. A new enterprise is a sermon-writing contest, with three prizes,

would be out in the three years from 1955 to 1958, or in a six-year span. He announced the appointment of five new members in the Division of Curriculum Development:

The Rev. Charles W. Sydnor, Jr., as executive secretary of the Division; the Rev. Francis W. Voelcker, as associate secretary; Miss Eleanor E. Sandt and Miss Virginia Wielandy as associate editors; and the Rev. Dr. Donald M. Brieland, as consultant to the Division.

The only other division of the Department of Christian Education reporting at this time was that of Leadership Training. Dr. Hunter said that the

HOSPITALS

Heaven or Hell?

How 18-year-old girls develop into mature nurses capable not only of physical care of their patients but of calming their fears and building their courage was described by Miss Margery Jarmon, director of nurses at Bishop Clarkson Memorial Hospital, Omaha, Nebr., in an address to the third annual Episcopal Hospital Assembly. To accomplish this growing-up process the student nurse needs all the resources of the hospital chaplain, her own Faith, and the Church, Miss Jarmon said.

The assembly consists of hospital trustees, administrators, chaplains, and staff representatives. Its meeting in Chicago, February 11th and 12th, was the third annual session and disclosed the organization functioning vigorously in sessions held just before the annual meeting of the Protestant Hospital Association.

"Mercy killing is still killing," said Dr. John DeHoff, Baltimore physician, in an address on the second morning of the assembly. He pointed out that the psychologist sees in advocacy of euthanasia "an outlet for repressed aggressive feelings masquerading as human sympathy. The use of euphemisms for death, he said, is probably not caused by fear of death but rather by the repressed urge to kill which lurks in respectable bosoms.

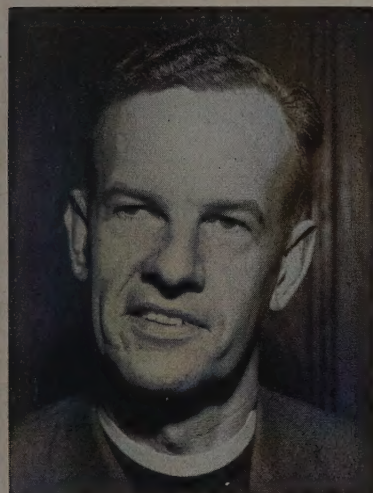
Dr. DeHoff urged the members of the assembly to help patients and those who cared for them to recognize the dignity and lovability of the helplessly sick, the hopelessly feeble-minded, and the suffering. Doctors, he said, should call frequently on the patients for whom they could do nothing, to help the family share its burden of helplessness.

Speaking on the subject, "Episcopal Hospitals, Heaven or Hell?" Bishop Welles of West Missouri illustrated both sides of the question with personal experiences.

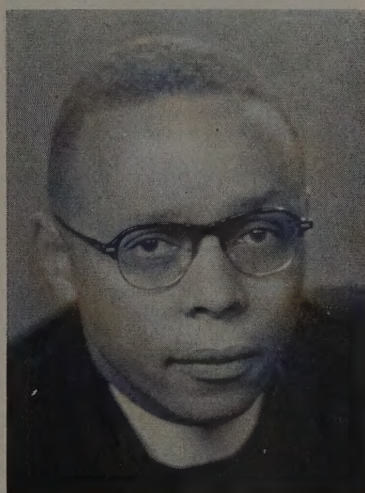
The spiritual charter of the Church hospital comes from Christ Himself, he pointed out:

"Our Lord and Saviour Jesus Christ spent much time during His earthly life healing the sick. Christianity has from the very beginning concerned itself with the health of men's bodies and minds as well as their souls. A Christian hospital follows naturally when Christ's followers seek to follow His example fully.

"Part of the hell was inescapable: Christ had to suffer upon the Cross before He could win the eternal victory over death for all mankind that His resurrection on Easter evidenced. And Episcopal hospitals must willingly shoulder a certain amount of hell



John Gotch, Jr.
MR. SYDNOR
Leadership training.



MR. WESTON
Along sociological lines.

the contestants being seniors in the seminaries. This service to lay readers is of great importance, the more so in view of the fact that, at present, there are more lay readers than clergy in the Episcopal Church, Mr. MacCray said, giving as his authority the *Episcopal Church Annual*.

Bishop Hobson added a final word to the Department report:

"It is time that a strenuous effort was made to build up the rather meagre circulation, considering its value, of *Forth*. We are working on it."

Curriculum and Leadership

The Rev. Dr. David H. Hunter, director of the Department of Christian Education, gave an encouraging report of the progress made in the development of the curriculum. He said that three to five courses would be available in the spring of 1955. All the remaining courses

work done with the exhibit material had met with gratifying success. The members of the division had been welcomed wherever they went, and they had gone to widely separated areas throughout the Church. A new plan was to be tried now, giving still further training to prospective leaders.

Alaska

Bishop Gordon of Alaska received the consent of the National Council to sell the building and property at Douglas, which are no longer used by the district, and for which an offer has been made by a suitable client. Part of the proceeds of the sale will go toward a parish hall for Trinity Church, Juneau; part toward the building of St. Andrew's Church, Petersburg; and part toward a parish hall for St. Philip's Mission, Wrangell. Other help will be given for the last two projects.

TUNING IN: ¶Euthanasia (letting physicians end "incurable" suffering by painlessly ending patient's life) is opposed by Christians, not only because it involves the taking of life, but because suffering is not the worst evil, but may even be-

come spiritually constructive. The true euthanasia (lit. "dying well") is death "in the communion of the Catholic Church, in the confidence of a certain faith . . . in favor of . . . God, and in perfect charity with the world." (Prayer Book, p. 317).

in order to accomplish their high objectives.
 "But part of the hell can be avoided."

Bishop Welles paid tribute to board members, doctors, nurses, administrators, and volunteer workers for their part in carrying out the hospital's healing ministry.

Speaking on the subject, A Layman Talks to the Experts, Peter Day, editor of *THE LIVING CHURCH*, emphasized the mission of the hospital to those who are not patients—its lay Church constituency — to help them understand the fullness of Christ's gospel for men's bodies, minds, and souls. He also told the assembly of the Church's interest in its continuing study of the role of the hospital chaplain as a fully accepted member of the "therapeutic team," sharing with the rest of the staff the task of making sick people well.

Hal G. Perrin, administrator of Bishop Clarkson Hospital, retiring president, whose leadership has sparked the growth of the assembly since its inconspicuous beginning two years ago, turned the responsibilities of the presidency over to the hands of the Rev. Edward C. Turner, vice president of the Board of Trustees, Parkview Episcopal Hospital, Pueblo, Col. at an informal ceremony. Together with Bishop Welles in the ceremony were Bishop Campbell, Superior, OHC,¹ and Bishop Street, Suffragan of Chicago, host to the meeting. Bishop Street was the celebrant at the assembly's corporate Communion at St. James' Church.

Officers of the Episcopal Hospital Assembly for the year 1953-1954 are Fr. Turner, president; Karl H. York, Administrator, St. Luke's Hospital, Racine, Wis., president-elect; the Rev. William R. Harris, Staff Chaplain, N.Y.P.E. City Mission Society (Bellevue Hospital), secretary; Mrs. Calista Burns Fulkerson, Administrator, All Saints' Hospital, Philadelphia, Pa., Treasurer.

Elected members of the executive committee are: Hal G. Perrin, Administrator, Bishop Clarkson Memorial Hospital, Omaha, Nebraska; the Rev. David C. Loegler, Director, Dept. Christian Social Relations, Diocese of Ohio; Mr. Melvin H. Dunn, Administrator, St. John's Episcopal Hospital, Brooklyn, N. Y.

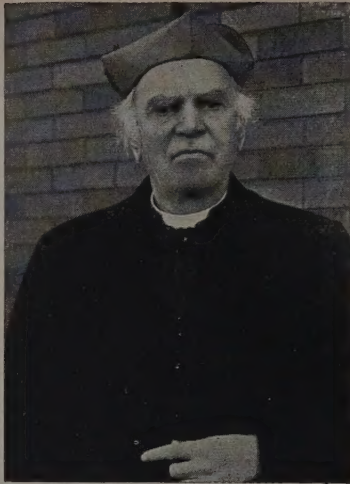
Sister Caedmon, O.S.A., Administrator, the Child's Hospital, Albany, N. Y. is the new Historian.

POLISH CATHOLICS

Bishop Hodur Dies

The Most Rev. Francis Hodur, prime bishop of the Polish National Catholic Church, died early on the morning of February 16th at his home, the rectory of St. Stanislaus¹ Cathedral, in Scranton, Pa. He was 86. Although he had been blind for the past eight years, he continued to preach to his congregation until February 8th.

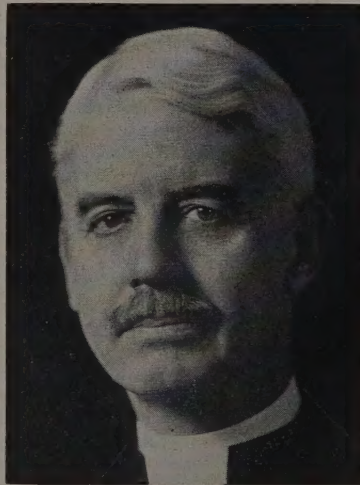
The bishop's birthplace was the vil-



BISHOP HODUR
Unselfish devotion to Christian truth.

lage of Zarki, near Cracow (scene of recent Communist trials of Roman Catholic clergy), Poland. He studied for the priesthood in Poland, but was ordained priest in United States in 1893, and became assistant pastor of a south Scranton Roman Catholic Church.

In 1897 he became leader of the Polish National Catholic Movement, and soon after was elected first bishop of the Polish National Catholic Church. He was consecrated to the episcopate by the then Archbishop of Utrecht, the Most Rev. Gerard Gul. Organization of the Church was the result of dissatisfaction with Roman Catholic administration in many Polish parishes. The Rev. Frank



DR. ADDISON
Essentially a missionary.

TUNING IN: †OHC stands for Order of the Holy Cross, which is a religious community for men in the Episcopal Church. Its monastery is located at West Park, N. Y., but it has branch houses in other places—one of them in Liberia. †Two Polish

saints by the name of Stanislaus are recognized in the Roman martyrology: (1) Stanislaus, Archbishop of Cracow ((11th century) and (2) Stanislaus Kostka (16th-century Jesuit novice). Scranton Cathedral is presumably dedicated to former.

L. Carruthers and the Rt. Rev. S. Harrington Littell [L. C., June 24, 1951] say of the movement:

"With Polish immigration to this country rapidly increasing, and the establishment of large Polish Roman Catholic churches in many American cities, misunderstandings and disputes developed between the predominantly Irish ecclesiastical authorities and the communicants of the Polish parishes."

The Polish National Catholic Church is, along with the Old Catholic Churches, in communion with the see of Utrecht (which is in communion with Anglican Churches), and its bishops are counted in the Old Catholic episcopate. The Church now has close to 200 parishes, over 200,000 communicants, and five bishops in the United States. There are also several congregations in Canada, and a large diocese in Poland, now under severe Communist restrictions.

It is said of Bishop Hodur by one of his priests that "his unselfish devotion to Christian truth enriched the lives of Polish people in America and Poland" for over half a century.

MISSIONARIES

Tribute

Presiding Bishop Sherrill, in a statement upon the recent death of the Rev. James Thayer Addison (see page 22), said:

"In the death of the Rev. James Thayer Addison the Church has suffered a great loss. In his ministry of 40 years he has been a tower of strength to the mission of the Church. For he was essentially a missionary. . . . As vice president of the National Council and executive of the Overseas Department his years of travel and study bore full fruition in planning our worldwide missionary program. Ill health forced his resignation. In retirement he continued his great service to the Church by constant writing. . . .

"Dr. Addison had many talents. He was a scholar with unusual insight and precision. He wrote clearly and persuasively. But most of all he was a consecrated disciple of the Lord Jesus Christ. In all that he did so effectively, there was the warmth of deep and single-hearted conviction.

"Dr. Addison was a wonderful friend. I look back at over 40 years of personal association. His friends loved him for many things, for his humor which always included himself, for his generous affection, for his loyalty and for the sincerity of his faith and life.

"Our deepest sympathy goes out to his wife who, has shared so completely his ministry, and to his daughters. As long as we live we shall thank God for every remembrance of him."

AFRICA

Mau Maus Kill Lay Reader

An Anglican native missionary teacher was murdered and an Anglican native priest and four other persons were beaten with swords and clubs in a savage attack by Mau Mau terrorists in the heart of the Kikuyu reserve in Kenya, East Africa.

According to reports, 20 Mau Maus armed with spears and swords burst into the home of Andrew Gathua, lay reader of the Church Mission Society in a tiny Kikuyu village, bound him hand and foot and dragged him out under the banana trees.

There, while his helpless wife was forced to look on, they slashed him to death after telling him he was being killed "because you told the police about the Mau Mau."

The gang beat Mrs. Gathua and ransacked her home, then attacked the nearby home of the Rev. Samuel Kamau and that of a native teacher in an adjacent mission school. Fr. and Mrs. Kamau and the teacher and his wife also were beaten with sticks and flat sides of swords, though none suffered serious injury. Both homes were looted. [RNS]

"Whipping Post" Bill Protested

The Rev. E. U. Trevor Huddleston, an Anglican Missionary in Johannesburg, South Africa, and a member of the Community of the Resurrection,¹ told a non-white conference there that "I identify myself entirely with your struggle." The conference was called to protest the national safety bill introduced into Parliament by C. R. Swart, Prime Minister Daniel F. Malan's Minister of Justice.

The measure, commonly known as the "whipping post" bill, provides three to five years' imprisonment, the lash, and fines for any incitement to violation of any law, particularly apartheid (segregation laws). It empowers the government to lift all guarantees on civil liberties, property rights, and the right to trial by courts. The national safety bill is aimed at smashing a passive resistance campaign against the government's racial segregation policy.

Fr. Huddleston told the conference, which included a small sprinkling of whites, that "as a citizen of South Africa it is my duty to protest against legislation which will certainly make citizenship meaningless."

Fr. Huddleston decried an "attitude which is content with its own comfort



TWO BISHOPS, TWO NEW PRIESTS*
A footnote in God's name.

and does nothing when the security of others is destroyed." He termed such an attitude "the nemesis² of European complacency," and went on:

"As a priest of the Christian Church, I protest. It has been the teaching of the Christian Church through the ages that when government degenerates into tyranny it ceases to be binding upon its subjects. This [the national safety bill] is a very long step, indeed, towards tyranny and something the Church must condemn. As a Christian I protest that the measures in the bill are basically evil because they deprive men of justice, they are intended to create a state of fear, and above all they are an affront to the dignity of man."

"The eyes of the world are focused today on South Africa," he said, "and you know where the sympathy of the world lies."

Strong statements against the Swart bill also have been issued by the Bishop of Johannesburg; the Rev. J. B. Webb, a prominent Methodist clergyman; and other religious leaders. [RNS]

JAPAN

First Things First

Two young deacons were ordained to the priesthood on Kyushu, Japan, on St. Andrew's Day,¹ December 1st.

It was the first time such ordination had taken place on Kyushu, the southernmost of Japan's main islands, in ten years. It was the first time in his episcopate that Bishop Machijima of Kyushu (who was consecrated in 1947) had ordained a man to the priesthood. Since Bishop Machijima is the first Japanese member of the episcopate to hold office on Kyushu, it was also the first time in the history of the diocese that a foreigner received orders from a Japa-

nese bishop. The ordinands were Andrew K. Yamada, formerly minister in charge and now rector of St. Andrew's Church, Tobata, and Robert M. Smith (from diocese of East Carolina), American missionary assigned to the diocese of Kyushu. To complete the lists of firsts, the ordination was the first to be held in Fukuoka Episcopal Church, in Fukuoka City, Japan.

The report sent from Japan on the ordinations concludes:

"The activities of this St. Andrew's Day will never be more than a remote footnote in the annals of Church history, but here something new was done in God's name which deeply affected and strengthened many of His faithful people."

POLAND

Patriotic Priests Only

The Polish government has issued a decree sharply limiting the right of the Roman Catholic Church to make its own appointments to high ecclesiastical offices.

Radio and press comment from Poland said that the decree had resulted from the "revelations" of the recent Cracow trial of four priests.

Exiled Polish Roman Catholic sources in London regard the new decree as an attempt to provide a legal basis for government action to bring the entire Church under control of the regime.

Polish press comment left little doubt about the intent of the law. *Trybuna Ludu*, official Communist party organ, said: "The decree provides that only patriots will be appointed; that only persons who will support the Polish State's interests will hold ecclesiastical appointments." [RNS]

*From left: Fr. Smith, Bishop Machijima; Bishop Viall, assistant bishop of Tokyo, who preached; and Fr. Yamada.

TUNING IN: ¶Community of the Resurrection is a religious order for men. With center at Mirfield, England, it has branch houses elsewhere. ¶Nemesis (something that "serves you right") is name of Greek goddess of retributive justice. One

of her duties was to keep the rich from getting too rich. In this capacity she is still at work, her American feast day falling on March 15th. ¶St. Andrew's Day (usually November 30th) was last year displaced by Advent Sunday.

PANAMA

Centenary

The centenary of the Episcopal Church on the Isthmus of Panama was celebrated in Colon in two huge outdoor services.

At nine in the morning a combined choir from all the Episcopal churches formed in procession at Christ Church by-the-Sea and marched to an open field near the Hotel Washington where an outdoor altar had been set up.

Music of the Mass was provided by the Rainbow City Community Band. The Rev. Mainert J. Peterson was celebrant. Both Bishop Gooden of the Panama Canal Zone and his father, the Rt. Rev. Dr. Robert Burton Gooden, retired suffragan bishop of Los Angeles, took part in the service.

In the afternoon a larger service and another procession found many military and civil authorities present, including the mayor of Colon. Bishop Gooden of the district preached again, both in Spanish and in English. A pageant, written especially for the occasion by Fr. Peterson, was presented. Prayers were said for all who gave their lives in the con-



CHRIST CHURCH
Built by railroad.

struction of the Panama Canal and the Panama Railroad.

During the next several days the clergy held their annual retreat, and the visiting Bishop Gooden conducted the meditations. Although the centennial date actually falls in March, the celebration was moved forward to coincide with the February activities, which included the annual convocation.

In January the annual Spring festival of the Cathedral of St. Luke netted more than \$2,500. A parcel post package from Mrs. Eisenhower brought \$13.

Christ Church by-the-Sea figures prominently in the centennial year because it is the oldest Episcopal parish on the Isthmus. The church was built in 1863 by the Panama Railroad Company because the railroad wished to meet the needs of thousands of West Indians, many of them Anglicans, who had come to the Isthmus as laborers. The church was rented to Episcopal missionaries for a dollar a year and for a number of years the railroad paid part of the rector's salary.

Before that time Episcopal services had been held in the area by persons crossing the Isthmus on their way to the gold fields of California.

A Bishop at the Front

By the Rt. Rev. Austin Pardue
Bishop of Pittsburgh

Bishop Pardue, who plans to be back in Pittsburgh on March 5th, after a stop-over in Palm Beach, Fla., continues the story of his trip to Korea.

January 23d. I went over to the chapel and acted as visiting chaplain to discuss personal problems with individual men.

Would that you could see these men first get dressed with sweaters and then put on a G suit and then get into their brand-new rubber suits for the purpose of parachuting into the ocean. In the old days—which were only a short time ago—if a helicopter did not pick them up immediately when they dropped into the ocean, they were dead in 90 seconds because the water is so cold that it stops the heart with shock. These new protective suits allow a man to bail out and be in the water for several hours and still retain enough bodily heat to live. Also, if they can get over the water, they will be saved from the Communists. . . . We get them almost without fail if we can get them soon enough in

the water. The rescue boys are terrific in their work.

After my interviews, I noted the fire trucks going to the field for a crash landing. The ambulance and chaplain's car were rushing to the runway. Overhead was an F-80 trying to come down. Its nose wheel would not lock and therefore a belly landing seemed imminent. However, the two main wheels of the landing gear came down. We watched him fly around and come in and hit the runway hard with his two wheels in an attempt to bounce the nose wheel down into a locking position. It was extremely tense to watch this boy time and again make a pass at the runway and be unsuccessful and then take off while obviously his fuel was about gone, having just returned from a mission. We counted six passes and bounces on the runway. Needless to say, I prayed for him with every pass. Sure enough, on the seventh pass, his wheel locked and he came in with safety.

Went to dinner and then to the chapel

where Chaplain Jones of the Eighth Army came with a candidate for confirmation. We had a beautiful service and, since it was my first confirmation in Korea, it meant much.

* * *

January 23d. We had our final service at K-14. Well attended and another wonderful choir of children. Left later than we expected and got into Seoul at the headquarters of the Fifth Air Force quite well along in the evening.

* * *

January 24th. Had breakfast and left with Col. Evans (soon to be Chief of Chaplains of the Eighth Army) and Chaplain Emmett Jones. We went to the Army airport, known as the "Race Track" and there took off in a Twin Beach for the front. The weather was not good and flying through its uncertainty above these mountains was rather exciting. We approached the front and saw many flashes of artillery fire beneath us and then landed at a tiny air-

(Continued on page 16)

The Living Church

IN ONE TASK*

Only when clergyman and physician appreciate what the other is doing can health be brought to the whole man

the Rev. Charles D. Kean
 Pastor of Grace Church, Kirkwood, Mo.

THE growing appreciation of the psychosomatic¹ origin of many physical disorders is of tremendous interest to the Church as well as to the medical profession. This is because exploration in this area seems to indicate that health is meaningful only when the whole man is being considered, and, furthermore, that the whole man cannot be considered apart from the society of which he is a member.

In one sense, the Christian Church has always known this,² even though its appreciation of this fact has been far from adequate, and, indeed, has as often as not been in denial of it. But even where leaders in the Church have recognized the basis of individual health as involving the total personality in all its relationships, the use to which this insight has been put has not been anywhere near as fruitful as it might have been.

WITHOUT MEANING

The great problem of the modern era is the meaninglessness of individual personality. Two world wars, a world-wide depression, the threat of atomic war in the future, the almost complete dominance by the heavy industries of the political economy in all countries under all forms of governments, the growth of the city with its type of goods and services so that even rural areas conform to its patterns—all these and their developments of our day have made many people ask themselves whether their own lives have any significance whatever.

When individuals in the pressure of particular situations which accent this note of meaningless tension react to it, the medical profession discovers symp-

toms of pulmonary, gastro-intestinal, and cardiac disorders. The roots of these disorders are not so much in the malfunctioning of some part of the human physiology, as that malfunctioning itself is the result of continued pressure in a situation without meaning, where the patient wonders with increasing desperation whether life is worth the struggle.

The details of psychosomatic medical care as at present practiced are the responsibility of the physician, but the underlying problem is the common concern of both physician and minister. What we are saying is that health must refer to the total personality in its world of relationships; yet the maintaining of health in this total sense has become increasingly difficult because of the kind of world in which we live today. That, in one real sense, is the province of the Church.

LIVING THE ANSWER

The question of religion's relation to psychosomatic medical care requires a primary question—"What is the distinctive role of religion itself?" The answer must be put in the form of a dynamic question, through the continual asking of which in life situations man gets his bearings for the struggle of life. The fundamental religious question is: "Who am I?" A wide variety of answers can be given to this question, but it must always be asked, and it must always be given some kind of answer every time a man faces a serious decision. The primary problem is the kind of answer people give this question, not in theory, but in real life. The medical profession faces the same problem.

The primary question which the medical profession must ask itself in the same dynamic fashion is, "In what does health consist?" so that any overall therapeutic process demands that the patient share the questioning process with the practitioner and that they come out at

*From an address delivered to the St. Louis Medical Society under the title, "Religion's Relation to Psychosomatic Care."



MR. KEAN
A mutual understanding.

a somewhat similar point. For instance, if the answer given to the health question should be the warding off of evil spirits, the doctor might as well talk to the wall until he can get the patient to change the way he asks the question. Likewise, if the question, "Who am I?", is answered by the concept of an acquisitive animal, the Christian Church can make no creative contact until the form of the question is changed.

The Christian answer to the question—continually asked and replied to in the course of living situations—is "I am a child of God and a brother of my fellow man." This suggests, in sociological terms, "I am a free partner, an individual-in-society, because of my recognition of where I essentially fit in the universal scheme of things." This is the kind of answer Christianity proposes to the problem of meaninglessness with its components of lostness, loneliness, and undefinable anxiety. I find my true self, not in self-conscious self-fulfillment, but through acceptance, with the result that my relationships with other people are seen in a different light.

The man who cannot accept himself cannot accept other people fully as people. And if he cannot accept them as people, he cannot make a real place in his scheme of things for their vagaries and idiosyncracies, particularly when these threaten his own estimate of himself and his status and security needs. It is the distinctive role of the Church to lead people to ask the question, "Who am I?", in such a way that men can live

(Continued on page 15)

UNING IN: ¹Psychosomatic (pertaining to mind-body interaction) is a medical term, but Greek words from which it is formed are among most frequently used in New Testament. In fact, in St. Matthew 10:28, they practically spell out the

modern term: "fear him who can destroy both soul (*psyche*) and body (*soma*) in hell" (RSV). ²Theological basis on which Church has always known man must be considered in totality of his being is doctrine of creation of soul and body by God.

Church and Community

DENOMINATIONALISM, the acceptance of the idea that within the community it is normal and proper for a number of different Christian churches to exist side by side in disagreement with each other, is a comparatively recent development in Christianity. It is not one of the ideas of the Reformation. Lutherans thought that all Christians should be Lutheran, Calvinists thought that all Christians should be Calvinists, just as positively as Catholics thought that all Christians should be Catholics.

And even when it became obvious that different forms of Christianity would have to exist in the same world for a long time, the Churches generally agreed that only one form of Christianity should, as a practical matter, be taught and supported within one country.

The denominational idea came later, and grew up most vigorously in America, where streams of religious refugees and immigrants from a variety of Church backgrounds resulted in the development of a community in which no one Christian communion was able to claim the support of the general population.

Religious freedom itself is full of great and obvious values. The denominationalism in which it has resulted undoubtedly has some values of its own, but it has serious drawbacks also. The neutrality of the nation, the state, the city, the public school, the social agency, the business corporation, and other forms of community organization toward the different Churches implies all too often a neutrality of the community toward God and toward Christ; and since such a neutrality is actually an impossibility, the community tends constantly to try to create a new religion which in some way will express and determine its relationship to universal truth and law.

The Episcopal Church has always been a community-minded Church. Its Catholic heritage requires it to be so, for whole Christianity has always been concerned with the whole man and with the whole society in which men live. Hence, though the Episcopal Church is small in relation to the total American community, it has never been able to disregard the Church's responsibility of serving the total community. But when it gives this service, it comes face to face with the fact that Church community service is frequently regarded by Episcopalians and non-Episcopalians alike as simply a devious way of competing with other Churches for membership.

The number of Church service institutions a majority of whose clientele are not Episcopalians is sur-

prising. There are about 200 colleges and schools giving a general education. There are more than 90 Church hospitals, and more than a score of settlement houses and neighborhood centers. Institutions for the aged are probably mostly for aged members of the Church; there are about 70 such. In addition there are many institutions for children and youth, some of which serve an Episcopalian clientele, while others serve the community in general.

All in all, there are between 300 and 400 agencies sponsored by the Episcopal Church with the definite objective of serving the mental, physical, and social well-being of the community as a whole rather than serving present Church members or making new Church members. In addition, of course, many clergy and laymen serve actively in all sorts of community organizations, but at the moment we are concerned with the problems of those agencies in which the Church itself, rather than the Christian individual, renders community service.

OUGHT the Church to engage officially in such activities? It is subjected to a steady stream of criticism both from within and from without when it does. Devoted Church members object that the money spent on these "outside" interests could be much better spent for missions; or perhaps they insist that evangelistic emphases be added to the program—emphases that would almost automatically close the door to the original objective of community service. Non-Churchmen object to any vestigial sign of the Church's presence, or to any shadow of Church control, because they believe that "sectarian influence" is "divisive."

These pressures grow out of the present-day denominational pattern, but they must be dealt with within that pattern, and on the assumption that the basic problem will remain with us for a long time.

Within the limits of an editorial, it is possible only to raise the problem rather than to answer it. Indeed the answer must be different for different types of institutions, and must be solved individually by each individual agency in each specific situation. For example, can an educational institution claim to be a Church institution if a majority of its teachers do not belong to the Church? How about the workers at a social settlement? Or the nurses at a hospital? Or is the competence of the workers and teachers more important to the doing of the Church's job than their Church affiliation, just as it is when architects and masons and plumbers and carpenters work on a Church building?

We believe that the main outline of the right an-

ver will be found in the recognition of the fact that church community service springs out of the Church's love for the community and its determination to serve the community on whatever terms the situation requires. The Church would like best to have the community united in worship as well as in support of the public school; but while it is disunited in worship, the Church must still do what it can to meet the needs of men's minds and bodies as well as their souls.

The answer also depends greatly upon the living interest of living Churchpeople in the work of their community-serving agencies. An endowment has little spiritual impact unless it is administered by consecrated living trustees. Even present-day giving is not Christian charity unless it is followed by the active concern and interest of the giver. And institutions cannot use Church personnel unless Churchpeople give themselves to the arduous course of training that

skilled community service requires. The agency will not be doing its job if it takes second-rate staff members who happen to be Episcopalians.

The redemptive work of Christ must continue to be done on a community-wide basis as well as on an individual basis; but if the agencies are to do Christ's work, there must be an unremitting effort on their part to remain a genuine expression of the concern of the present-day Church; and a recognition by Churchpeople of the importance of the agency's task. The integrity of that task may at times have to be defended from the evangelistic impulse, from a sort of greed for souls that does not see the Church's mission in its wholeness.

Thus the relationship of the community to universal truth and law will be illuminated by community-serving institutions that know Christ, as well as by institutions of secular sponsorship.

In One Task

(Continued from page 13)

the answer, "I am a son of God and brother of my fellow-man," which means self-acceptance without self-deception.

PROBLEM OF RELATIONSHIP

The Christian understanding of man, at this way, has tremendous implications for the whole problem of health, but, likewise, the problem of health highlights the issue of the Church's question and answer. In the General Confession of the Book of Common Prayer occurs the phrase, "There is no health in us." This is not simply a recognition that nobody is entirely free from bacterial infection. It does suggest that the basis of creative health is in the recognition of man's relationship to himself, his God, and his fellow-man. Likewise, in cases of psychological or physiological disorder, the problem of the patient's relationships is as much a part of the therapeutic process as medication or surgery.

In the light of the foregoing analysis, it is obvious that the minister's relationship to the patient is functionally very different from that of the physician, and the proper articulation of his function is particularly important in cases of psychosomatic disorders. While the description of the physician's special functions should be left to the medical profession, it is within the province of this presentation to say that the physician does not meet his patient normally as the representative of the society to which they both belong—a society in which a common understanding of the basic question-answer process is normative. It is the

minister's function, however, to be a focusing point of such a society.

Regardless of specific skills which a minister may have acquired in the fields of psychiatric case work and general psychotherapy, he does not meet the patient as a specialist—if he does, he is not functioning as a minister. He meets the person in trouble as the instrumentality through which a group, to which



both he and the patient belong together, functions. If his relationship is creative, it will be because the patient discovers through the contact a greater meaningfulness to his participation in the life of the group which understands the question, "Who am I?", and the living answer in a Christian frame of reference. The skills of a minister can be very helpful in bringing this about, but the relationship of the patient to the minister—with full recognition of the privileged and confidential nature of the relationship—is meant to be a way by which membership in the fellowship becomes more significant.

THE PATIENT'S NEED

The corollary of this understanding of the role of the minister is that it is within his province to touch the patient's life at all points—including many different kinds of relationships. It is not his province to be a specialist at all

points, and where special services are needed, he must give way gladly to them, recognizing his own limitations and the patient's special need. But no one's life can be understood solely at its points of breakdown. The patient's life, even under the care of the specialist, involves large areas of relative normal relationships, and the patient must answer the basic religious question along the total front even while under treatment.

This means that the minister, as the focusing agent of life's normality, which still claims a large hold on even the most seriously ill patient, and the physician as the agent of the healing forces within the community brought to bear upon particular points of breakdown, must work together. In no area is this more true than where the psychosomatic nature of the disorder is a major part of the difficulty being faced, because here normality and illness interpenetrate each other.

The final corollary of this analysis is that effective work must require a mutual understanding by both minister and physician of the other's function, and a profound sympathy for what the other is doing, in a common task.

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TUNING IN: Two forms of prayer go by title *General Confession* in Prayer Book. The one (referred to in text) is used at Morning and Evening Prayer (pp. 6, 23), the other at the Holy Communion (p. 75). They are called "general" because

couched in general terms, suitable for corporate use. They do not take the place of that specific naming of one's sins before God (the duty of every Christian) which the Prayer Book especially enjoins in preparation for Holy Communion (p. 87).

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BISHOP AT FRONT

(Continued from page 12)

strip belonging to the Army. We were met by a Churchman who was a brigadier general and a group of three Episcopalians as well as the Roman Catholic chaplain who is the colonel in charge of this particular corps. I was greatly impressed by our Episcopalians and was first called on Lt. Gen. White at his headquarters. We had a pleasant chat and went to the chapel where I held a conference with our chaplains. A young lieutenant from Buffalo . . . came in 50 miles from his place in the lines to see me. We stayed there for about an hour and a half and I was somewhat disappointed not to get into the bunkers where the men are entrenched, but the conference was such that it was impossible. . . .

We took off . . . for another Army Corps headquarters. They are completely dug in and camouflaged and the landing incidentally was quite something. We had to make some extraordinary passes through mountains down into a tiny valley airstrip. There I met two chaplains—one a former Lt. Col. by the name of Jones who left the Army and went to the General Theological Seminary and became a tutor and teacher of New Testament. He was there last year and met my son, Peter. He was ordained, went into the Army again, and took a lowering of rank to a captain in order to be a chaplain.

[Back] at Taegu I was met by an Episcopal chaplain of the Evacuation Hospital. Visited all of the patients, preached, held a confirmation service, and then flew back to Seoul.

* * *

January 25th. At my new base, K-13

Everyone at these bases is so kindly and generous as well as apologetic for their very primitive facilities and for the ever present and unbelievable amount of dust and dirt blowing through the cold air. Add to that all of these jets blowing dirt all over the place and you have quite a situation! Yet, these wonderful men carry on and feel sorry only for the visitors, never for themselves. . . .

The F-86 fighter pilots with whom I visited last week are exciting, romantic, and great boys. They do individual fighting to break down the MIGs and it is a wonderful work. However, the far more dangerous job is this one of bombing. They must come in low to drop their load in strategic positions in the face of flak. Time and again, they come home shot up. If a man shoots down a MIG, he makes headlines and, of course, he should because it is a wonderful feat. However, when a man blows up a train, he gets very little recognition.

I went to lunch with the deputy commander, Col. Hopkins. . . . As we entered the dining hall, one of his men came in with a greatly concerned look

The Living Church

say that they lost a boy on the morning mission. It was the same one to whom I gave the cross [the morning before]. He went in after a truck crash and apparently was badly hit by it. His friends called to him and told him he was on fire. They saw his plane have — which apparently showed that he himself had been hit. He was over enemy territory and was told to bail out. When they saw him turn over on his back and dive to the ground. He must have been hit in some vulnerable part of his body. However, this does not happen often. Generally the flak misses and, if not, it is the plane which is damaged. As a rule, the boys get back.

(To be continued)

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

HEAD OF CHRIST

Rembrandt (Dutch, 1606-1669)

IT IS only natural that those who love Jesus should think of Him as radiant in the beauty of manhood, and many of the artists who have thus portrayed Him. Yet this image of the Christ is hard to reconcile with the famous "suffering servant" passage in Isaiah 53: "He had no form or comeliness that we should look at him, and no beauty that we could desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief. . . ."

Though these words are understood as some as referring to Israel, they have long been accepted as a prophecy of the Christ. Besides, there are clear indications in the Gospels to contradict the concept of a "beautiful" Saviour, and St. Paul's word of "the light of the knowledge of the glory of God in the face of Christ" (2 Corinthians 4:6) surely points to spiritual rather than physical beauty.

This emphasis on the spiritual is what makes Rembrandt's representations of Christ so convincing, if we allow them time to disclose their full significance. In numerous paintings and etchings Rembrandt shows a Christ of humility who, such as St. Francis of Assisi was doing afterwards will bring His message to the poor, the sick, the despised, a Christ who will sit at table with sinners and publicans and heal lepers.

A complete renunciation of pride and selfishness, a deep understanding of humanity, an unshakable faith in a merciful, forgiving Father—these are some of the spiritual qualities Rembrandt's portrait reveals, and it is as if we heard Christ's lips form the inspiring words: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls."

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DIOCESAN

NEWARK—On a visit to Newark on February 12th, the Rev. Leland William Frederick Stark, rector of the Church of the Epiphany, Washington, D. C., announced his acceptance of his election as coadjutor of the diocese of Newark.

NEW MEXICO AND SOUTHWEST TEXAS—The most important action of the first convention of the new diocese of New Mexico and Southwest Texas was the decision in favor of having a bishop coadjutor [L. C., February 22d, second edition]. The recommendations thereto of Bishop Stoney, the diocesan, were approved, with two reservations:

WEST VIRGINIA—Governor William C. Marland and many members of the West Virginia state legislature attended a Corporate Communion service and breakfast held at St. John's Church, Charleston, during the session of the legislature.

Bishop Campbell, coadjutor of West Virginia, under whose auspices the service was instigated, was the communicant, assisted by the Rev. C. Alfred Cole, rector, and the Rev. Frank M. Ross, associated rector of St. John's.

Bishop Campbell said this is the second such service held for members of the



Charleston Daily Mail

BISHOP AND LEGISLATORS
Corporate Communion at St. John's, Charleston.

the convention would hear nothing of his suggestion that his own salary be cut or of his proposal to retire soon after the age of 68.

The finance committee of the four-month old diocese then reported that having a second bishop would be possible if the assessments of the diocese were raised by 3½%. Upon vote the assessment for 1954 was then set at 33½% of expenses instead of 30%.

The bishop stressed the need for having a coadjutor or suffragan in his annual address. The great extent of the territory, recently a missionary district, and the need of close contact for continuing growth were the reasons he gave for favoring additional episcopal supervision. The field of Christian education, institutions supported principally by the National Council, would be assigned to the second bishop.

Confirmations during the past year totaled 630; this number might well be increased to 1,000 during the coming year, the convention was told.

Attendance at the convention was record-breaking even though the northwestern three-fourths of the state was having a very severe snowstorm.

Executive council, to serve until 1956: The Rev. Charles Davies, Mr. H. E. del Castillo. The Rev. R. H. Channon will serve until 1954, filling the unexpired term of the Rev. William G. Wright, who is leaving to become chairman of Home Missions in the National Council.

Standing committee: The Rev. M. N. Twiss.

legislature as "a symbol of the spiritual unity which should motivate all public servants" of the government

HONOLULU—Having outgrown the capacity of St. Andrew's Cathedral, the convocation of the district of Honolulu held its opening service this year in the new Iolani School auditorium. Guests included Bishop Gray of Connecticut and Mrs. Gray and Bishop Jenkins, retired bishop of Nevada, and his wife.

The youth dinner, diocesan banquet and the various conferences associated with the convocation attracted capacity

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ds. For the first time in recent years Island of Molokai was represented, Bishop Kennedy of Honolulu hap-announced that work has been red there at Shingle Hospital. The op also reported the development of vary congregation, recently estab- in Kaneohe, and the assignment he Rev. Keith Kreitner as chaplain Episcopal students at the University Hawaii.

Bishop Gray expressed the belief that e must be a closer drawing together he churches of the Anglican Com- nion, a point of view expressed the vious year by the Primate of Aus- ia.

Bishop Kennedy decried the restless it found among so many of the clergy he Church, emphasizing that through settledness of their ministry, the gy must try to bring settledness to a less age.

he Rev. Wai On Shim was newly placed on the cil of advice. The Rev. Joseph Turnbull, the R. U. Smith, Mr. William Simonds, the Burton Linscott, and Mr. Albin Hartman e appointed to the ecclesiastical court.

IO—Once again the convention of diocese of Ohio heard proposals for endments permitting the election of men to membership on vestries and service as delegates to diocesan con- tion, and again both amendments ed to secure the necessary two-thirds irity. This is the seventh time suf- ge proposals have been before the io convention since 1925.

The growing need for a more ade- ate diocesan headquarters building was ough to the attention of the diocese Bishop Burroughs of Ohio. The meet- took place on January 30th at Trin- Cathedral, Cleveland, and was ex- tionally well attended.

standing committee for 1953: Clerical, Maxfield well, W. F. Tunks, J. L. O'Hear, Arthur Har- e; lay, H. L. Barkdull, G. P. Bickford, W. J. choock, Jr., B. W. Jenkins. Delegates to Synod: ical, Maxfield Dowell, G. R. Hargate, John t, L. M. Brereton; lay, F. E. Belden, W. H. is, Jr., C. E. Hatch, C. L. White.

MAINE—Removal of the Very Rev. . Dudley F. Hughes, dean of St. ke's Cathedral, Portland, Me., was ed by a majority of the parish's vestry in order to uphold the absolute authori- of the bishop," said Dr. Thomas A. ster, senior warden. This explanation Dr. Foster, reported in the New York mes, was made after the vestry meet- on February 10th. He also said, No charges were made and the action no way reflects on the character, in- grity, or personal ability of the dean." shop Loring of Maine had previously ked Dean Hughes to resign, but the an had declined [L. C., February 8th]. he bishop then declared the office of an vacant "and so notified the vestry d asked their approval." Reason for e bishop's action was not made public.



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17	38"	58"	12.50	13.30
18	38"	60"	13.40	14.15
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20	42"	64"	15.60	17.00

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12	34"	25"	5.75	5.90
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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

Eucharistic Appetizer

TO preach or not to preach (at an early Eucharist), that is the question—and one that every incumbent must settle for himself. But the English theologian, Austin Farrer, who preaches at early services in the chapel of Trinity College, Oxford, gives a taste of his material in *The Crown of the Year* (Dacre Press. In America: Morehouse-Gorham. Pp. 72. \$1.80).

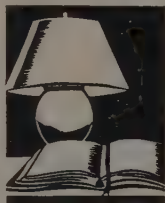
The book contains a paragraph "no longer than the gospel for the day" for the Sundays and major holy days of the year, pointing up the Eucharistic offering and relating this, usually, to the liturgical season. A 10-page theological essay, *The Body of Christ*, is appended.

Dr. Farrer thinks such "sermons" should be written out and read. The result is that these selections are somewhat stilted and overstudied. As sermons they would leave the average congregation quite unmoved.

But for reading they can be recommended unreservedly to Churchmen who are not afraid to stretch their minds a little. The penetrating theological insight, the depth of spirituality, the unexpected vivid turn of phrase ("The minister at the altar . . . holds out the palms of his hands, like a child waiting for you to throw him a ball"), combined with a dash or two of humor, make a rich and rewarding book to use in preparation for Communion—a true appetizer for the Eucharistic Feast.

WILL current interest in "Lenten Books" lead to the mushrooming of similar literature for Easter?

Felix R. McKnight's *The Easter Story* is a day-by-day account of the events of Holy Week and Easter by the managing editor of the *Dallas Morning*



News, who admits that he is "not a Bible student," but "just an ordinary, church-going layman with a normal amount of sin . . ." It is told with reverence and feeling, and presumably will have a wide sale (Henry Holt. Pp. 31. \$2.50).

But somehow this book, despite its attractive format and illustrations (color



Holy Laughter

By MERLE G. WALKER

Twelve page pamphlet reprinted from *The Living Church* of October 26, November 2, November 9, 1952. This analysis of the humor of the saints shows us that when men and women choose for God's sake the bare bread of daily toil and sacrifice, their laughter shakes the underpinnings of hell's despair.

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line), seems to this editor over rhetorical ("oxen bellowed against a backdrop of bleating lambs") and over sentimentalized ("slowly they lifted Him from the cross and placed His body on the knees of Mary, who had borne Him... and they kissed His forehead and departed").

The book would be improved by the editing out of about 50% of its adjectives and adverbs.

WHAT think ye of Christ? is a question men have tried to answer ever since our Lord, in St. Matthew 22:42, asked it of the Pharisees.

The novelist, Manuel Komroff, has, in *Jesus through the Centuries*, "selected and arranged" passages on the significance of our Lord from a number of writers—St. Augustine to Sholem Asch—and provided them with thumbnail introductions.

The value of an anthology lies in the material included rather than in the viewpoint of the compiler. Mr. Komroff has made a comprehensive selection: radical and orthodox writers are represented, New Testament scholars as well as literary figures.

Handy for ready reference, the volume, judiciously used, could also serve

for devotional reading or as basis for meditation. But the lack of an index makes it necessary to thumb through the book to find a particular author.

In Brief

EVERY CHILD'S STORY OF JESUS. Rewritten by Neville Helditch. Mowbrays. In America: Morehouse-Gorham. Pp. 69. \$1.35.

The reprint of another 1939 publication, this is a nice little life of Christ for children, with black and white illustrations. Suitable for a confirmation present.

M.V.L.

Books Received

SOCIETY AND SANITY. By F. J. Sheed. Sheed & Ward. Pp. 274. \$3.

A PHILOSOPHICAL SCRUTINY OF RELIGION. By C. J. Ducasse. Ronald Press. Pp. x, 441. \$4.50.

THE FUNCTION OF THE PUBLIC SCHOOLS IN DEALING WITH RELIGION. A Report on the Exploratory Study Made by the Committee on Religion and Education. Washington, D. C.: American Council on Education. Pp. vii, 145. \$2.

RELIGIOUS FREEDOM IN EASTERN EUROPE. By J. Hutchison Cockburn. John Knox Press. Pp. 140. \$2.50.

A SPIRITUAL JOURNEY WITH PAUL. By Thomas S. Kepler. Abingdon-Cokesbury. Pp. 157. \$2. [40 meditations, by a well-known New Testament scholar, based on Revised Standard Version].

THE SEED AND THE FRUIT. Christian Morality in a Time of Transition. By Leslie S. Hunter [Bishop of Sheffield]. Morehouse-Gorham. Pp. 121. \$2.50.

A Time Saver

By HOWARD T. FOULKES

THE Church Historical Society has performed a distinct service to the Ecumenical Movement in publishing Professor Norman V. Hope's *One Christ, One World, One Church* (Pp. 96, Paper, \$1).

Those who have been most interested in the movement have long realized that it has failed to a large degree to arouse enthusiasm at the parish level. The average layman has had little opportunity to acquire a clear understanding of what it is all about without a considerable expenditure of time.

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THE LIVING CHURCH

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

James Thayer Addison, Priest

The Rev. James Thayer Addison, D.D., prominent Church historian and authority on Christian missions, who for seven years directed the overseas missionary work of the Episcopal Church, died of a heart attack on February 13th at his home in Boston, Mass. He was 65 years old, and since his retirement in 1947 had been engaged in writing several books.

From 1940 to 1947 Dr. Addison was vice president of the National Council, and director of the Church's Overseas Department. In this capacity he supervised the Church's missionary work in China, Japan, the Philippines, Brazil, Puerto Rico, and other overseas fields. He was very active in leading new people to enter into missionary work, and in raising the standards for both men and women workers in the Church.

Born in Fitchburg, Mass., on March 21, 1887, Dr. Addison early developed an interest in the Church's missions. Immediately upon his graduation from Harvard in 1909, he went to China where he taught a year in St. John's University, Shanghai. Returning to the United States, he entered the Episcopal Theological School, from which he graduated in 1913. As soon as he was ordained deacon, he went as a missionary to Oklahoma and was advanced to the priesthood that same year. With this experience, he returned to the Episcopal Theological School as lecturer on missions. His lecturing was interrupted during the First World War, when he served as chaplain of the First Gas Regiment, A.E.F. After the war, Dr. Addison was named professor of the History of Religion and Missions. During his 25 years on the faculty of the Theological School, he studied and taught at different times in Japan, China, Egypt, and Lebanon. He was appointed vice president of the National Council in 1940 and retired in 1947.

Dr. Addison was esteemed as a scholar and as an author of books on the Christian missionary enterprise. He is the author of *Christian Approach to the Moslem*, *The Medieval Missionary*, *The Completeness of Christ*, *The Episcopal Church in the United States, 1789-1931*, and other works. He had just finished writing a new book, *War, Peace, and the Christian Mind*, which will be published in September by Seabury Press. He was also recognized as a leading American authority on Islamic problems.

Dr. Addison's missionary convictions were summed up in his classic work, *Our Expanding Church*. In it he said:

"From our point of view, then, as members of a Christian Church in a Christian

land, missions mean pioneering. They are the Church in action on the frontiers of religion. Like all pioneering movements, missions are a sign of the Church's vitality. The Church is . . . first and foremost an expeditionary force, an organized body charged with a stirring and difficult campaign. It is a Church militant representative on every front and on every frontier. Among all who are commissioned in the Church by baptism there should prevail the sense of urgent mission, the spirit of unrelenting advance."

Dr. Addison is survived by his wife, the former Margaret B. Crocker, two daughters, Mrs. Robert M. Hatch, wife of the suffragan bishop of Connecticut, Mrs. Samuel N. McCain, Jr., whose husband is an Episcopal Church missionary in Hawaii, and five grandchildren.

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ORGANIST-CHOIRMASTER wants position. Churchman, now in New York area. References. Reply Box W-837, The Living Church, Milwaukee 2, Wis.

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CHANGES

Appointments Accepted

The Rev. Charles Tabor Hall, who recently reformed from the active ministry as rector of St. Luke's Church, Amesbury, Mass., is now assistant for honoraries of St. John's Church, Newton, Mass. He and his family became communists of the Newtonville parish when they moved West Newton. Address: 293 Mt. Vernon St.

The Rev. Frank R. Myers, formerly associate pastor of Daniel Baker College, Brownwood, Mo., is now vicar of St. Mark's Church, Coleman, Mo. Address: 802 W. Live Oak St.

The Rev. Robert H. Pierce, formerly curate of Joseph's Church, Queens Village, L. I., N. Y., is now curate of the Church of the Transfiguration, Freeport, N. Y. Address: 165 Pine St.

The Rev. Morgan S. Sheldon, formerly vicar of St. Mark's Mission, Tracy, Calif., is now canon St. Michael's Cathedral, Boise, Idaho. Address: 3 E. State St.

The Rev. Arthur A. Smith, formerly rector of St. Alban's Church, Auburndale, Fla., is now rector of St. Luke's Church, La Union, N. Mex. Address: Route 1, Box 124A, Anthony, N. Mex.

Armed Forces

The Rev. William J. Barnett, formerly a chaplain in the Army, is now rector of St. Thomas' Church, Glassboro, N. J. Address: 212 N. Main St. Chaplain (Lieut. Col.) Frederick E. Morse has been reassigned after 14 months in Korea as duty Eighth Army chaplain. He is now personnel officer of the Chaplain Section, Army Forces, Far East, and is correctly addressed: Chaplain, AFCE Chaplain Section, APO 343, c/o P.M., San Francisco (Please note correct APO number).

Chaplain Morse, who was recently awarded the Bronze Star Medal, is also serving as priest in charge of Christ Church in Yokohama, the stone church which was destroyed during the war and is rebuilt through gifts from the occupation force. The congregation consists primarily of military persons.

Changes of Address

The Rt. Rev. Dr. John S. Higgins, Bishop Coadjutor of Rhode Island, may be addressed at 101 Benefit St., Providence.

The Rev. F. C. Benson Belliss, rector of St. Luke's Church, Long Beach, Calif., formerly addressed at E. First St., should now be addressed for all mail at 3725 Gaviota Ave., Long Beach 7.

The Rev. Aubrey Bray, of the Church of the Holy Spirit, South San Gabriel, Calif., formerly addressed at 115 E. Dewey Ave., San Gabriel, should now be addressed at the new vicarage built at 133 E. Graves Ave., Monterey Park, Calif. He writes:

"We are still worshipping in the old church at 7737 E. Ramona Blvd., South San Gabriel. Monterey Park was always technically within the jurisdiction of that mission, but very little attention was paid to it. Now Monterey Park is a city of over 20,000 and it has become advisable to have the church up here. . . . Our program is for building church and parish house at a cost of about \$100,000. Construction will begin late in the spring."

The Rev. W. Leighton Burgess, who is serving St. Andrew's Church, Providence, R. I., has moved from 2 Bingley Terrace, Thornton, R. I., to a new rectory acquired at 39 Belmont Ave., Providence 8.

The Rev. M. Dewey Gable of St. Margaret's Church, Carrollton, Ga., writes that his church address should include Box 241.

The Rev. William Lloyd Goodrich, formerly addressed at 10300 E. Colfax Ave., Denver 8, Aurora, Colo., should now be addressed at 700 Dayton St., Aurora. Fr. Goodrich, who recently came to the new Church of St. Stephen Protomartyr, Aurora, from the diocese of Washington, reports the purchase of a property at the new address, which will be used for the present both as chapel and vicarage.

The Rev. Vincent C. Root, who is serving the Church of the Covenant, Junction City, Kans., formerly addressed at 315 W. Fourth, may now be addressed for all mail at Box 25.

The Rev. Matthew M. Warren, priest of the diocese of Atlanta, who spent the summer in New Hampshire, may now be addressed at 99 Claremont Ave., Apt. 422, New York.

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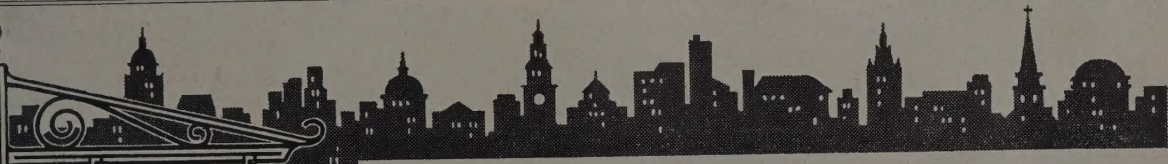
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Ador 7:30; Daily ex Wed 7 & 5:30; Wed 9:30 &
7:30; C Sat 6-6:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:30, 11; Sta & B 8; Mass
Wed & Fri 7, 10:30, others 7:30; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Ev 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30.
7:30-8:30 and by appt

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

(Continued on page 24)

THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.
MP 8:30 & Ev 5:30 Daily.
Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

STOCKTON, CALIF.

ST. ANNE Rev. C. T. Abbott, Jr., v
2020 Lincoln Road
Sun 7:30, 9:30, 11, 6; Wed 7, Thurs 7:30, Fri 9:30

THE EPISCOPAL CHURCH WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Sol), EP & B 7:30; HC daily 7;
Wed & HD 10; Thurs 6; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

TRINITY Rev. John G. Dahl, r
Grand River & Trumbull (Downtown)
Sun 9, 11, 7; Tues & Sat 10; Fri 7; HD 7 & 10;
C Sat 7:30-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Sun HC 8, 11 & 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. Alfred J. Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent 4 (Children) & 8;
Fri all year 9:30 Lit & HC; HD 9:30 HC; C by
appt Open daily 8-4

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11,
MP, HC & Ser, 4 EP & Ser, Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon), HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

GO TO CHURCH DURING LENT

NEW YORK CITY (Cont.)

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
8:45, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
EP 1:30; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERSESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; Wed
Vicar's Evening 8:10; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45



HOLY TRINITY PRO-CATHEDRAL
PARIS, FRANCE

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson,
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily
7; Thurs 10; C Sat 7:30-8:30

HOLLIS, N. Y.

ST. GABRIEL'S Rev. Robert Y. Connel
196th St. & Jamaica Ave.
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily
MP 8:45, EP 5:30; C Sat 8-9 by appt

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. L. Somers; Rev. H. A.
Cook
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching
Thurs 12:10; Daily: MP, HC, Lit 12:15, EP 5:15

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays
ex Mon 10; C Sat 7-8

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Wille
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl, Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 11
& by appt

READING, PA.

ST. MARY'S Rev. Lyle E. Scott
Front and Windsor Sts.
Sun 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thurs &
HD HC; Lenten Services: Thurs EP 7:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacCall, III, r; Rev. Peter Chase,
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne,
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; Sat 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

The Living Church